Tafsir Ibn Kathir

ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book; in it is guidance sure, without doubt, to those who fear Allah

Qaf

Revealed in Makkah

The Beginning of the Mufassal Section of the Qur'an

This Surah is the first Surah in the **Mufassal** section of the Qur'an, according to the correct view.

It is said that the **Mufassal** starts with Surah **Al-Hujurat**. Some common people say that the **Mufassal** starts with Surah **`Amma An-Naba**, (Surah 78), however, this is not true because none of the respected scholars ever supported this opinion.

Aws (bin Hudhayfah) said;

> "I asked the Companions of Allah's Messenger that how they divided the Qur'an.
>
> They said; `Three, five, seven, nine, eleven, thirteen, and the **Mufassal** section as one.' "
>
> This was recorded by Ibn Majah and Imam Ahmad.
>
> If one counts forty-eight Surahs, the next Surah will be Surah **Qaf**. The details are as follows:

The first three Surahs are: (Surah 2-4)

- Al-Baqarah
- Al \`Imran
- An-Nisa'

The next five Surahs are: (Surah 5-9).

- Al-Ma'idah
- Al-An\`am
- Al-A\`raf
- Al-Anfal
- At-Tawbah

The seven next Surahs are: (Surah 10-16)

- Yunus
- Hud
- Yusuf
- Ar-Ra\`d
- Ibrahim
- Al-Hijr
- An-Nahl

The nine next Surahs are: (Surah 17-25)

- Al-Isra'
- Al-Kahf
- Maryam
- Ta Ha
- Al-Anbiya
- Al-Hajj
- Al-Mu\`minun
- An-Nur
- Al-Furqan

The next eleven Surahs are: (Surah 26-36)

- Ash-Shu\`ara
- An-Naml
- Al-Qasas
- Al-\`Ankabut
- Ar-Rum
- Luqman
- Alif Lam Mim As-Sajdah
- Al-Ahzab
- Saba'
- Fatir
- Ya Sin

The next thirteen Surahs are: (Surah 37-49)

- As-Saffat
- Sad
- Az-Zumar
- Ghafir
- Fussilat
- Ash-Shura
- Az-Zukhruf
- Ad-Dukhan
- Al-Jathiyah
- Al-Ahqaf
- Muhammad
- Al-Fath
- Al-Hujurat

After that comes the **Mufassal** section, according to the Companions, may Allah be pleased with them all. Therefore, Surah **Qaf** is the first of the **Mufassal**, just as we stated, and all praise is due to Allah and all favors are from Him.

The Virtues of Surah Qaf

Imam Ahmad recorded that Umar bin Al-Khattab asked Abu Waqid Al-Laythi,

"What did the Prophet recite during the **`Id** Prayer''

Abu Waqid said, "Surah **Qaf** and Surah **Iqtarabat** i.e. Surah **Al-Qamar** (54).''

Muslim and the Four Collectors of the Sunan collected this Hadith.

Imam Ahmad recorded that Umm Hisham bint Harithah said,

"For around two years, or a year and a part of another year, our oven and the oven of the Prophet was one and the same. I memorized Surah, ق وَالْقُرْآنِ الْمَجِيدِ (**Qaf**. By the Glorious Qur'an), from the tongue of the Messenger of Allah who used to recite it every Friday while standing on the **Minbar** delivering the Friday sermon to the people.''

Muslim collected this Hadith.

Abu Dawud also recorded that the daughter of Al-Harith bin An-Numan said,

"I only memorized Surah **Qaf** from the mouth of the Messenger of Allah who used to recite it in every Friday **Khutbah**. Our oven and the oven of the Messenger was one and the same.''

Muslim and An-Nasa'i collected this Hadith.

Therefore, the Messenger of Allah used to recite this Surah during large gatherings such as the **`Ids** and during Friday sermons. He did so because this Surah contains news of the beginning of creation, Resurrection, the Return, Standing (before Allah), the Reckoning, Paradise, the Fire, Allah's reward and punishment, lessons of encouragement, and lessons of discouragement. Allah knows best.

Qaf

بِسْمِ اللّهِ الرَّحْمَـنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

قۤ وَالْقُرْءانِ الْمَجِيدِ

50:1 Qaf. By the Glorious Qur'an.

بَلْ عَجِبُواْ أَن جَآءَهُمْ مُّنذِرٌ مِّنْهُمْ فَقَالَ الْكَـفِرُونَ هَـذَا شَىْءٌ عَجِيبٌ

50:2 Nay, they wonder that there has come to them a warner from among themselves. So the disbelievers say: "This is a strange thing!''

أَءِذَا مِتْنَا وَكُنَّا تُرَاباً ذَلِكَ رَجْعُ بَعِيدٌ

50:3 "When we are dead and have become dust. (Shall we be resurrected). That is a far return.''

قَدْ عَلِمْنَا مَا تَنقُصُ الاٌّرْضُ مِنْهُمْ وَعِندَنَا كِتَـبٌ حَفِيظٌ

50:4 We know that which the earth takes of them, and with Us is a Book preserved.

بَلْ كَذَّبُواْ بِالْحَقِّ لَمَّا جَآءَهُمْ فَهُمْ فِى أَمْرٍ مَّرِيجٍ

50:5 Nay, but they have denied the truth when it has come to them, so they are in a Marij state.

Allah swears:

قۤ وَالْقُرْآنِ الْمَجِيدِ (١)

Qaf, By the Glorious Qur'an.

Qaf, which is one of the letters of the alphabet that are mentioned in the beginning of some Surahs, such as,

ص (**Sad**) (38:1), ن (**Nun**) (68:1), الم (**Alif Lam Mim**) (2:1), حم (**Ha Mim**) (40:1), and طس (**Ta Sin**) (28:1) and etc.,

Mujahid and several others said this.

We also discussed this in the beginning of the explanation of Surah **Al-Baqarah**, and therefore, it is not necessary to repeat it here.

The Disbelievers wonder at the Message and Resurrection Allah said,

Allah swears:

... وَالْقُرْآنِ الْمَجِيدِ

By the Glorious Qur'an.

means by the Honorable and Great Qur'an, which,

لاَّ يَأْتِيهِ الْبَـطِلُ مِن بَيْنِ يَدَيْهِ وَلاَ مِنْ خَلْفِهِ تَنزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ

Falsehood cannot come to it from before it or behind it: (it is) sent down by the All-Wise, Worthy of all praise. (41:42)

The subject of the oath contained in this Ayah is specified afterwards, even though it does not appear by word, emphasizing Prophethood, resurrection and affirming that they are true.

There are similar kinds of oaths in the Qur'an, whose subject is included in the meaning but not by word, such as,

ص وَالْقُرْءَانِ ذِى الذِّكْرِ

بَلِ الَّذِينَ كَفَرُواْ فِى عِزَّةٍ وَشِقَاقٍ

Sad. By the Qur'an full of reminding. Nay, those who disbelieve are in false pride and opposition. (38:1-2)

Allah said here,

ق وَالْقُرْآنِ الْمَجِيدِ

بَلْ عَجِبُوا أَن جَاءهُمْ مُنذِرٌ مِّنْهُمْ فَقَالَ الْكَافِرُونَ هَذَا شَيْءٌ عَجِيبٌ (٢)

Qaf. By the Glorious Qur'an. Nay, they wonder that there has come to them a warner from among themselves. So the disbelievers say: "This is a strange thing!''

They wondered at the wisdom behind sending a Messenger who is a human being. Allah the Exalted and Most Honored said in another Ayah

أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَآ إِلَى رَجُلٍ مِّنْهُمْ أَنْ أَنذِرِ النَّاسَ

Is it a wonder for mankind that We have sent Our revelation to a man from among themselves (saying): "Warn mankind.'' (10:2),

meaning, this is not strange, for Allah chooses Messengers from angels and humans.

Allah the Exalted and Most Honored mentioned that the disbelievers also wondered about the Resurrection and discounted its coming,

أَئِذَا مِتْنَا وَكُنَّا تُرَابًا ذَلِكَ رَجْعٌ بَعِيدٌ (٣)

When we are dead and have become dust. That is a far return.

They said, `after we die, disintegrate, with our organs torn apart and we become dust, how can we be brought back to our original shape and bodies,'

ذَلِكَ رَجْعٌ بَعِيدٌ (That is a far return). `it is not likely that it will ever occur.'

They thought that Resurrection was far from happening and will never occur.

Allah the Exalted responded to their statement by saying,

قَدْ عَلِمْنَا مَا تَنقُصُ الْأَرْضُ مِنْهُمْ ...

We know that which the earth takes of them.

meaning, `We know what the earth consumes of their dead bodies.' Where and how the bodies disintegrated, what they turned into and how they have become, all of this is never absent from Allah's knowledge.

... وَعِندَنَا كِتَابٌ حَفِيظٌ (٤)

and with Us is a Book preserved,

`that keeps all records. Therefore, Our knowledge is encompassing and the Book of decrees has everything precisely recorded in it.

Al-`Awfi narrated that Abdullah bin Abbas commented on the statement of Allah the Exalted, **قَدْ عَلِمْنَا مَا تَنقُصُ الْأَرْضُ مِنْهُمْ** (We know that which the earth takes of them),

"It refers to what the earth consumes of their flesh, skin, bones and hair.''

A similar view was recorded from Mujahid, Qatadah, Ad-Dahhak and several others.

Allah, the Exalted and Most Honored, explained the reason behind their disbelief, rebellion and discounting the possibility of what is truly possible,

بَلْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءهُمْ فَهُمْ فِي أَمْرٍ مَّرِيجٍ (٥)

Nay, but they have denied the truth when it has come to them, so they are in a **Marij** state.

This is the state of all those who defy the Truth: whatever they say and utter after denying the Truth, is utterly false.

Marij means, in disarray, in a confused state and defying the characteristics of the Truth.

Allah the Exalted said in other Ayah,

إِنَّكُمْ لَفِى قَوْلٍ مُّخْتَلِفٍ

يُؤْفَكُ عَنْهُ مَنْ أُفِكَ

Certainly, you have different ideas. Turned aside therefrom is he who is turned aside. (51:8-9)

أَفَلَمْ يَنظُرُواْ إِلَى السَّمَآءِ فَوْقَهُمْ كَيْفَ بَنَيْنَـهَا وَزَيَّنَّـهَا وَمَا لَهَا مِن فُرُوجٍ

50:6 Have they not looked at the heaven above them, how We have made it and adorned it, and there are no Furuj in it?

وَالاٌّرْضَ مَدَدْنَـهَا وَأَلْقَيْنَا فِيهَا رَوَسِىَ وَأَنبَتْنَا فِيهَا مِن كُلِّ زَوْجٍ بَهِيجٍ

50:7 And the earth! We have spread it out, and set thereon Rawasi standing firm, and We planted in it every lovely (Bahij) pair.

تَبْصِرَةً وَذِكْرَى لِكُلِّ عَبْدٍ مُّنِيبٍ

50:8 An insight and a Reminder for every servant who turns to Allah in repentance.

وَنَزَّلْنَا مِنَ السَّمَآءِ مَآءً مُّبَـرَكاً فَأَنبَتْنَا بِهِ جَنَّـتٍ وَحَبَّ الْحَصِيدِ

50:9 And We send down blessed water (rain) from the sky, then We produce therewith Jannat and grain that are reaped.

وَٱلنَّخْلَ بَـٰسِقَـٰتٍ لَّهَا طَلْعٌ نَّضِيدٌ

50:10 And date palms Basiqat, with arranged clusters.

رِّزْقاً لِّلْعِبَادِ وَأَحْيَيْنَا بِهِ بَلْدَةً مَّيْتاً كَذَلِكَ الْخُرُوجُ

50:11 A provision for the servants. And We give life therewith to a dead land. Thus will be the Resurrection.

Allah's Power and Ability over what is Greater than Resurrection

Allah the Exalted notifies the servants of His infinite power, which He demonstrated by creating what is bigger than that which they wondered about and whose possibility they discount,

أَفَلَمْ يَنظُرُوا إِلَى السَّمَاء فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا ...

Have they not looked at the heaven above them, how We have made it and adorned it, (with lamps);

... وَمَا لَهَا مِن فُرُوجٍ (٦)

and there are no **Furuj** in it.

i.e., clefts, according to Mujahid.

Others said that **Furuj** means, rifts, or cracks.

All these meanings are close to one another.

Allah the Exalted and Most Honored said,

الَّذِى خَلَقَ سَبْعَ سَمَـوَتٍ طِبَاقًا مَّا تَرَى فِى خَلْقِ الرَّحْمَـنِ مِن تَفَـوُتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِن فُطُورٍ

ثُمَّ ارْجِعِ البَصَرَ كَرَّتَيْنِ يَنقَلِبْ إِلَيْكَ البَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ

Who has created the seven heavens one above another; you can see no fault in the creation of

the Most Gracious. Then look again: "Can you see any rifts'' Then look again and yet again, your sight will return to you in a state of humiliation and worn out. (67:3-4)

fatigued, unable to discover any imperfection or shortcomings.

The statement of Allah the Exalted, the Blessed,

وَالْأَرْضَ مَدَدْنَاهَا ...

And the earth! We have spread it out,

means, `We made it spacious and spread it out,'

... وَأَلْقَيْنَا فِيهَا رَوَاسِيَ ...

and set thereon **Rawasi** standing firm.

which are the mountains to save the earth from shaking along with its inhabitants,

... وَأَنبَتْنَا فِيهَا مِن كُلِّ زَوْجٍ بَهِيجٍ (٧)

and We planted in it every lovely (**Bahij**) pair.

(every kind and species of plant, fruit and vegetation),

وَمِن كُلِّ شَىْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ

And of everything We have created pairs that you may reflect. (51:49)

Allah's saying **`Bahij**', meaning a beautiful scene,

تَبْصِرَةً وَذِكْرَى لِكُلِّ عَبْدٍ مُّنِيبٍ (٨)

An insight and a Reminder for every servant who turns to Allah in repentance.

Allah says that observing the creation of the heavens and earth and all the great things that He has placed in them provides insight, proof and a lesson for every penitent servant who submits

in humbleness and repentance to Allah feeling fear, in awe of Him.

Allah the Exalted said,

وَنَزَّلْنَا مِنَ السَّمَاء مَاء مُّبَارَكًا ...

And We send down blessed water from the sky, (meaning beneficial),

... فَأَنبَتْنَا بِهِ جَنَّاتٍ ...

then We produce therewith **Jannat**,

means special and public parks, gardens, etc.

... وَحَبَّ الْحَصِيدِ (٩)

and grain that are reaped,

(grains that are harvested for food and for storage for later use),

وَالنَّخْلَ بَاسِقَاتٍ ...

And date palms **Basiqat**,

meaning, tall and high, according to the explanation reported from Ibn Abbas, Mujahid, Ikrimah, Al-Hasan, Qatadah and As-Suddi.

Allah said,

... لَّهَا طَلْعٌ نَّضِيدٌ (١٠)

with arranged clusters.

means, producing fruits arranged in clusters,

رِزْقًا لِّلْعِبَادِ ...

A provision for (Allah's) servants. (for (Allah's) creation),

... وَأَحْيَيْنَا بِهِ بَلْدَةً مَّيْتًا ...

And We give life therewith to a dead land.

this is the land that was barren. However, when rain falls upon it, it is stirred to life; it swells and produces all of the lovely pairs such as flowers and the like -- amazing on account of their beauty. All of this comes into existence after the land was without greenery, yet it was stirred back to life and became green. Indeed, this should provide proof of Resurrection after death and disintegration; thus Allah resurrects the dead. This sign of Allah's ability that is seen and witnessed is greater than the denial of those who discount the possibility of Resurrection. Allah the Exalted and Most Honored said in other Ayat,

لَخَلْقُ السَّمَـوَتِ وَالاٌّرْضِ أَكْـبَرُ مِنْ خَلْقِ النَّاسِ

The creation of the heavens and the earth is indeed greater than the creation of mankind; (40:57),

أَوَلَمْ يَرَوْاْ أَنَّ اللَّهَ الَّذِى خَلَقَ السَّمَـوَتِ وَالاٌّرْضِ وَلَمْ يَعْىَ بِخَلْقِهِنَّ بِقَادِرٍ عَلَى أَن يُحْىِ الْمَوْتَى بَلَى إِنَّهُ عَلَى كُلِّ شَىْءٍ قَدِيرٌ

Do they not see that Allah, Who created the heavens and the earth, and was not wearied by their creation, is able to give life to the dead. Yes, He surely is Able to do all things. (46:33)

وَمِنْ ءَايَـتِهِ أَنَّكَ تَرَى الاٌّرْضَ خَـشِعَةً فَإِذَآ أَنزَلْنَا عَلَيْهَا الْمَآءَ اهْتَزَّتْ وَرَبَتْ إِنَّ الَّذِى أَحْيَـهَا لَمُحْىِ الْمَوْتَى إِنَّهُ عَلَى كُلِّ شَىْءٍ قَدِيرٌ

And among His signs (is this), that you see the earth barren; but when We send down water to it, it is stirred to life and growth. Verily, He Who gives it life, surely is able to give life to the dead. Indeed He is Able to do all things. (41:39)

... كَذَلِكَ الْخُرُوجُ (١١)

... Thus will be the Resurrection.

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَأَصْحَـبُ الرَّسِّ وَثَمُودُ

50:12 Denied before them the people of Nuh, and the Dwellers of Rass, and Thamud,

وَعَادٌ وَفِرْعَوْنُ وَإِخْوَنُ لُوطٍ

50:13 And `Ad, and Fir`awn, and the brethren of Lut,

وَأَصْحَـبُ الاٌّيْكَةِ وَقَوْمُ تُّبَّعٍ كُلٌّ كَذَّبَ الرُّسُلَ فَحَقَّ وَعِيدِ

50:14 And the Dwellers of Al-Aykah, and the people of Tubba`. Everyone of them denied (their) Messengers, so My threat took effect.

أَفَعَيِينَا بِالْخَلْقِ الاٌّوَّلِ بَلْ هُمْ فِى لَبْسٍ مِّنْ خَلْقٍ جَدِيدٍ

50:15 Were We then tired with the first creation?

Nay, they are in confused doubt about a new creation.

Reminding the Quraysh of the Destruction of earlier Disbelieving Nations

Allah the Exalted warns,

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَأَصْحَابُ الرَّسِّ ...

Denied before them the people of Nuh, and the Dwellers of **Rass**,

Allah the Exalted warns the disbelievers of Quraysh and reminds them of the punishment and painful torment that He sent in this life on their likes, who disbelieved before them. For instance, Allah the Exalted punished the people of

Nuh by drowning them in the encompassing flood that touched all the people of earth. There is also the end that struck the people of **Ar-Rass**, and we mentioned their story before in Surah **Al-Furqan**,

... وَثَمُودُ (١٢)

وَعَادٌ وَفِرْعَوْنُ وَإِخْوَانُ لُوطٍ (١٣)

...and **Thamud**, and **`Ad**, and **Fir`awn**, and the brethren of **Lut**,

the people of **Sadum** (Sodom) and the surrounding areas, to whom **Lut** was sent. Allah the Exalted shook the earth beneath them and turned their area into a reeking lake, as stinking as the disbelief, tyranny and defiance of the Truth that they had,

وَأَصْحَابُ الْأَيْكَةِ ...

And the Dwellers of **Al-Aykah**,

they are the nation of **Shu`ayb**, peace be upon him,

... وَقَوْمُ تُبَّعٍ ...

and the people of **Tubba`**,

King of Yemen; we explained his story in the Tafsir of Surah **Ad-Dukhan**, and therefore, we do not need to repeat it here. All praise is due to Allah.

... كُلٌّ كَذَّبَ الرُّسُلَ ...

Everyone of them denied (their) Messengers,

means, all of these nations and their generations belied their respective Messenger, and whoever denies even one Messenger, is as if he has denied all Messengers.

Allah the Exalted and Most Honored said,

كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ

The people of Nuh denied the Messengers. (26:105)

even though only one Messenger was sent to them, and indeed, if all the Messengers were sent to them, they would have disbelieved in them as well.

Allah said,

... فَحَقَّ وَعِيدِ (١٤)

so My threat took effect.

meaning, the promise of torment and punishment that Allah delivered to them on account of their denial took effect. Therefore, all those who fear suffering the same end should be warned, especially since the latter have denied their Messenger, just as the former denied their Messenger.

Repeating the Creation is Easier than originating It

Allah the Exalted said,

أَفَعَيِينَا بِالْخَلْقِ الْأَوَّلِ ...

Were We then tired with the first creation?

meaning, `did starting the creation bring fatigue to Us, so as to cause doubt in them that repeating the creation was not possible?'

... بَلْ هُمْ فِي لَبْسٍ مِّنْ خَلْقٍ جَدِيدٍ (١٥)

Nay, they are in confused doubt about a new creation.

meaning, `starting the creation did not tire Us, and repeating it is even easier.'

Allah the Exalted and Most Honored said,

وَهُوَ الَّذِى يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ

And He it is Who originates the creation, then He will repeat it; and this is easier for Him. (30:27),

and,

وَضَرَبَ لَنَا مَثَلاً وَنَسِىَ خَلْقَهُ قَالَ مَن يُحىِ الْعِظَـمَ وَهِىَ رَمِيمٌ

قُلْ يُحْيِيهَا الَّذِى أَنشَأَهَآ أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ

And he puts forth for Us a parable, and forgets his own creation. He says: "Who will give life to these bones after they are rotten and have become dust''

Say: "He will give life to them Who created them for the first time! And He is the All-Knower of every creation!'' (36:78-79)

We mentioned earlier a Hadith collected in the Sahih,

يَقُولُ اللهُ تَعَالَى يُؤْذِينِي ابْنُ آدَمَ يَقُولُ: لَنْ يُعِيدَنِي كَمَا بَدَأَنِي. وَلَيْسَ أَوَّلُ الْخَلْقِ بِأَهْوَنَ عَلَيَّ مِنْ إِعَادَتِه

Allah the Exalted said,

"Son of `Adam insults Me when he says, `He will not resurrect me as He created me before!'

But surely, originating creation is not easier for Me than reproducing it again.''

وَلَقَدْ خَلَقْنَا الإِنسَـنَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ

50:16 And indeed We have created man, and We know what his self whispers to him.

وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ

And We are nearer to him than his jugular vein.

إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ

50:17 (Remember) that the two receivers (recording angels) receive (each human being), one sitting on the right and one on the left.

مَّا يَلْفِظُ مِن قَوْلٍ إِلاَّ لَدَيْهِ رَقِيبٌ عَتِيدٌ

50:18 Not a word does he (or she) utter but there is a watcher by him ready (to record it).

وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ

50:19 And the stupor of death will come in truth:

ذَلِكَ مَا كُنتَ مِنْهُ تَحِيدُ

"This is what you have been avoiding!''

وَنُفِخَ فِى الصُّورِ ذَلِكَ يَوْمَ الْوَعِيدِ

50:20 And the Trumpet will be blown -- that will be the Day of the threat.

وَجَآءَتْ كُلُّ نَفْسٍ مَّعَهَا سَآئِقٌ وَشَهِيدٌ

50:21 And every person will come forth along with a Sa'iq and a Shahid.

لَّقَدْ كُنتَ فِى غَفْلَةٍ مِّنْ هَـذَا فَكَشَفْنَا عَنكَ غِطَآءَكَ
فَبَصَرُكَ الْيَوْمَ حَدِيدٌ

50:22 (It will be said to the sinners):

"Indeed you were heedless of this. Now We have removed from you, your covering, and sharp is your sight this Day!''

Allah encompasses and watches all of Man's Activity

Allah the Exalted says,

وَلَقَدْ خَلَقْنَا الْإِنسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ ...

And indeed We have created man, and We know what his self whispers to him.

Allah the Exalted affirms His absolute dominance over mankind, being their Creator and the Knower of everything about them. Allah the Exalted has complete knowledge of all thoughts that cross the mind of man, be they good or evil.

In the Sahih, the Messenger of Allah said,

إِنَّ اللهَ تَعَالَى تَجَاوَزَ لِأُمَّتِي مَا حَدَّثَتْ بِهِ أَنْفُسَهَا مَا لَمْ تَقُلْ أَوْ تَعْمَلَ

Verily, Allah the Exalted has forgiven my **Ummah** (Muslims) for what they talk (think) to themselves about, as long as they do not utter or implement it.

The statement of Allah the Exalted,

... وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ (١٦)

And We are nearer to him than his jugular vein.

means, His angels are nearer to man than his jugular vein.

Those who explained `We' in the Ayah to mean `Our knowledge,' have done so to avoid falling into the idea of incarnation or indwelling; but these two creeds are false according to the consensus of Muslims. Allah is praised and glorified, He is far hallowed beyond what they ascribe to Him. The words of this Ayah do not need this explanation (that `We' refers to `Allah's knowledge'), for Allah did not say, `and I am closer to him than his jugular vein.' Rather, He

said, وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ (And We are nearer to him than his jugular vein). just as He said in the case of dying persons, وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنكُمْ وَلَكِن لَّا تُبْصِرُونَ (But We are nearer to him than you, but you see not). (56:85), in reference to His angels (who take the souls).

Allah the Exalted the Blessed said, إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَـفِظُونَ Verily, We, it is We Who have sent down the **Dhikr** and surely, We will guard it. (15:9) Therefore, the angels brought down the revelation, the Qur'an, by the leave of Allah, the Exalted, the Most Honored. Thus, the angels are closer to man than his own jugular vein, by the power and leave of Allah. Consequently, the angel touches mankind, just as the devil touches them, for the devil is as close to them as the blood that runs in their veins; just as Allah's Prophet, who is truthful and was told the truth, told us.

Allah's statement here,

إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ ...

(Remember) that the two receivers receive,

in reference to the two angels who receive and record the deeds of mankind.

... عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ (١٧)

one sitting on the right and one on the left.

means ready to note,

مَا يَلْفِظُ ...

whatever he utters,

(in reference to the human),

... مِن قَوْلٍ ...

of a word,

means any word that he or she speaks,

... إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ (١٨)

but there is a watcher by him ready.

means, but there is a scribe whose job is to record it, leaving no word or movement unrecorded.

Allah the Exalted said,

وَإِنَّ عَلَيْكُمْ لَحَـفِظِينَ

كِرَاماً كَـتِبِينَ

يَعْلَمُونَ مَا تَفْعَلُونَ

But verily, over you (are appointed angels) to watch you, **Kiraman** (honorable) **Katibin** writing down (your deeds), they know all that you do. (82:10-12)

Therefore, the scribe records every word that is spoken, according to the explanation of Al-Hasan and Qatadah.

This is also the apparent meaning of this Ayah.

Imam Ahmad recorded that Bilal bin Al-Harith Al-Muzani said,

"The Messenger of Allah said,

إِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ رِضْوَانِ اللهِ تَعَالَى مَا يَظُنُّ أَنْ تَبْلُغَ مَا بَلَغَتْ يَكْتُبُ اللهُ عَزَّ وَجَلَّ لَهُ بِهَا رِضْوَانَهُ إِلَى يَوْمِ يَلْقَاهُ،

وَإِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سَخَطِ اللهِ تَعَالَى مَا يَظُنُّ أَنْ تَبْلُغَ مَا بَلَغَتْ، يَكْتُبُ اللهُ تَعَالَى عَلَيْهِ بِهَا سَخَطَهُ إِلَى يَوْمِ يَلْقَاه

Verily, a man might utter a word that pleases Allah the Exalted, unaware of how highly it will be regarded, and on its account Allah the Exalted and Most Honored decrees His pleasure of him until the Day he meets Him.

A man might indeed utter a word that angers Allah the Exalted, unaware of how dreadful it will be and on its account Allah the Exalted decrees for him His anger until the Day he meets Him.''

Alqamah used to say,

"How many words did I not utter because of the Hadith that Bilal bin Al-Harith narrated.''

At-Tirmidhi, An-Nasa'i and Ibn Majah collected this Hadith. At-Tirmidhi said, "**Hasan Sahih**.''

There is a Hadith similar to this in the Sahih.

Reminding Mankind of the Stupor of Death, the Blast of the Trumpet and the Day of Gathering

Allah the Exalted and Most High said,

وَجَاءتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ذَلِكَ مَا كُنتَ مِنْهُ تَحِيدُ (١٩)

And the stupor of death will come in truth:

"This is what you have been avoiding!''

Allah the Exalted and Most Honored says, `O mankind! This is the stupor of death that has come in truth; now, I have brought forth to you the certainty that you were disputing,'

... ذَلِكَ مَا كُنتَ مِنْهُ تَحِيدُ

This is what you have been avoiding!,

means, `this is the end that you were trying to escape; it has come to you! Therefore, you will have neither a shelter nor a refuge nor a sanctuary nor an asylum from it.'

In the Sahih, the Prophet said, while wiping sweat from his face when the stupor of death overcame him,

سُبْحَانَ اللهِ إِنَّ لِلْمَوْتِ لَسَكَرَاتٍ

Glory be to Allah! Verily, death has its stupor.

The Ayah, ذَلِكَ مَا كُنتَ مِنْهُ تَحِيدُ (This is what you have been avoiding!) has two possible meanings. One of them is this:

- `what you have been trying to avert, escape and flee from has come to you and resided in your home!'

- The second meaning is, `you had no way of escaping or averting this end.

At-Tabarani collected a Hadith in Al-Mu`jam Al-Kabir from Samurah who said that the Messenger of Allah said,

مَثَلُ الَّذِي يَفِرُّ مِنَ الْمَوْتِ مَثَلُ الثَّعْلَبِ تَطْلُبُهُ الْأَرْضُ بِدَيْنٍ، فَجَاءَ يَسْعَى حَتَّى إِذَا أَعْيَي وَأَسْهِرَ دَخَلَ جُحْرَهُ وَقَالَتْ لَهُ الْأَرْضُ: يَا ثَعْلَبُ، دَيْنِي. فَخَرَجَ وَلَهُ حُصَاصٌ، فَلَمْ يَزَلْ كَذَلِكَ حَتَّى تَقَطَّعَتْ عُنُقُهُ وَمَاتَ

The parable of whoever tries to avoid death is that of a fox that had a debt to pay to the earth. The fox went away and when he became tired and the time to sleep overtook him, he entered his den. The earth said to him, `O fox! Pay my debt!'

The fox went out howling and continued until his neck was cutoff, (i.e.,) he died.

This parable indicates that just as the fox had no way of escaping or avoiding the earth, likewise, man has no way of avoiding death.

Allah the Exalted the Blessed said,

وَنُفِخَ فِي الصُّورِ ذَلِكَ يَوْمُ الْوَعِيدِ (٢٠)

And the Trumpet will be blown -- that will be the Day of the threat.

Earlier we discussed the information about the blowing of the Trumpet, the fear that follows it, the death of everything and then resurrection, all this will occur on the Day of Resurrection. We also

mentioned that the Messenger of Allah said in a Hadith,

كَيْفَ أَنْعَمُ وَصَاحِبُ الْقَرْنِ قَدِ الْتَقَمَ الْقَرْنَ، وَحَنَى جَبْهَتَهُ، وَانْتَظَرَ أَنْ يُؤْذَنَ لَه

How can I feel comfort while the angel responsible for the Trumpet has placed the Trumpet to his mouth and lowered his forehead awaiting when he will be commanded (by Allah to blow in it).

They said, "O Allah's Messenger, what should we say?''

He said,

قُولُوا

حَسْبُنَا اللهُ وَنِعْمَ الْوَكِيل

Say,

"Allah is sufficient for us, and He is the best disposer of affairs.''

The Companions repeated this invocation, saying,

"Allah is sufficient for us, and He is the best disposer of affairs (for us).''

Allah said,

وَجَاءتْ كُلُّ نَفْسٍ مَّعَهَا سَائِقٌ وَشَهِيدٌ (٢١)

And every person will come forth along with a **Sa'iq** and a **Shahid**.

meaning, an angel to drive him to the gathering place and an angel to bear witness against him with regards to his deeds.

This is the apparent meaning of this honorable Ayah and it is the meaning that Ibn Jarir preferred.

It was narrated from Yahya bin Rafi`, the freed servant of Thaqif, that he heard Uthman bin Affan, may Allah be pleased with him, giving a speech in which he recited this Ayah, وَجَاءتْ كُلُّ نَفْسٍ مَّعَهَا سَائِقٌ وَشَهِيدٌ (And every person will come forth along with a **Sa'iq** and a **Shahid**), and then said,

> "A **Sa'iq** to drive every person to Allah the Exalted, and
>
> a **Shahid** to witness against him what he has done.''

The statement of Allah the Exalted,

لَقَدْ كُنتَ فِي غَفْلَةٍ مِّنْ هَذَا فَكَشَفْنَا عَنكَ غِطَاءكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ (٢٢)

Indeed you were heedless of this. Now We have removed from you, your covering, and sharp is your sight this Day!

is directed at humanity.

Allah said, لَقَدْ كُنتَ فِي غَفْلَةٍ مِّنْ هَذَا (Indeed you were heedless of this), i.e. of this Day, فَكَشَفْنَا عَنكَ غِطَاءكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ (Now We have removed from you, your covering, and sharp is your sight this Day!) `your sight is now clear and strong.'

Everyone, including the disbelievers, will have clear sight on the Day of Resurrection. However, having sight will not be helpful to the disbelievers on that Day, for Allah the Exalted said,

> أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَنَا
>
> How clearly will they (disbelievers) see and hear, the Day when they will appear before Us! (19:38),
>
> and,
>
> وَلَوْ تَرَى إِذِ الْمُجْرِمُونَ نَاكِسُواْ رُءُوسِهِمْ عِندَ رَبِّهِمْ رَبَّنَآ أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَـلِحاً إِنَّا مُوقِنُونَ

And if you only could see when the criminals hang their heads before their Lord (saying):

"Our Lord! We have now seen and heard, so send us back (to the world), that we will do righteous good deeds. Verily, we now believe with certainty. (32:12)

وَقَالَ قَرِينُهُ هَـذَا مَا لَدَىَّ عَتِيدٌ

50:23 And his companion (angel) will say: "Here is (his record) ready with me!''

أَلْقِيَا فِى جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ

50:24 (Allah will say to the angels:) "Both of you throw into Hell every stubborn disbeliever.''

مَّنَّـعٍ لِّلْخَيْرِ مُعْتَدٍ مُّرِيبٍ

50:25 "Hinderer of good, transgressor, doubter,''

الَّذِى جَعَلَ مَعَ اللَّهِ إِلَـهاً ءَاخَرَ فَأَلْقِيَـهُ فِى الْعَذَابِ الشَّدِيدِ

50:26 "Who set up another god with Allah. Then both of you cast him in the severe torment.''

قَالَ قرِينُهُ رَبَّنَا مَآ أَطْغَيْتُهُ وَلَـكِن كَانَ فِى ضَلَـلٍ بَعِيدٍ

50:27 His companion (devil) will say:

"Our Lord! I did not push him to transgression, but he was himself in error far astray.''

قَالَ لاَ تَخْتَصِمُواْ لَدَىَّ وَقَدْ قَدَّمْتُ إِلَيْكُم بِالْوَعِيدِ

50:28 (Allah) will say: "Dispute not in front of Me, I had already in advance sent you the threat.''

مَا يُبَدَّلُ الْقَوْلُ لَدَىَّ وَمَآ أَنَاْ بِظَلَّـمٍ لِّلْعَبِيدِ

50:29 "The sentence that comes from Me cannot be changed, and I am not unjust to the servants.''

The Angel will bear Witness; Allah commands that the Disbeliever be thrown into the Fire

Allah the Exalted says,

وَقَالَ قَرِينُهُ ...

And his companion (angel) will say:

Allah the Exalted states that the scribe angel, who is entrusted with recording the deeds of mankind, will testify against him or her about the deeds he or she did on the Day of Resurrection. He will say,

... هَذَا مَا لَدَيَّ عَتِيدٌ (٢٣)

"Here is (his record) ready with me!'',

here it is prepared and completed without addition or deletion. This is when Allah the Exalted will judge the creation with fairness, saying,

أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ (٢٤)

Both of you throw into Hell every stubborn disbeliever.

It appears that Allah will say these words to the **Sa'iq** and **Shahid** angels; the **Sa'iq** drove him to the grounds where Reckoning is held and the **Shahid** testified. Allah the Exalted will order them to throw him in the fire of **Jahannam**, and worse it is as a destination,

أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ

Both of you throw into Hell every stubborn disbeliever.

meaning, whose disbelief and denial of truth was horrendous, who used to stubbornly reject the truth, knowingly contradicting it with falsehood,

مَّنَّاعٍ لِّلْخَيْرِ ...

Hinderer of good,

> meaning for he did not fulfill the duties he was ordered, nor was he dutiful, keeping ties to kith and kin nor giving charity,

... مُعْتَدٍ ...

transgressor,

> meaning, he transgresses the limits in spending.

Qatadah commented,

> "He is a transgressor in his speech, behavior and affairs.''

Allah said,

... مُّرِيبٍ (٢٥)

doubter,

> meaning, he doubts and raises doubts in those who scrutinize his behavior,

الَّذِي جَعَلَ مَعَ اللَّهِ إِلَهًا آخَرَ ...

who set up another god with Allah.

> meaning, he associated others with Allah and worshipped others besides Him,

... فَأَلْقِيَاهُ فِي الْعَذَابِ الشَّدِيدِ (٢٦)

Then both of you cast him in the severe torment.

Imam Ahmad recorded that Abu Sa`id Al-Khudri said that the Prophet said,

> يَخْرُجُ عُنُقٌ مِنَ النَّارِ يَتَكَلَّمُ يَقُولُ: وُكِّلْتُ الْيَوْمَ بِثَلَاثَةٍ:

- بِكُلِّ جَبَّارٍ عَنِيدٍ،

- وَمَنْ جَعَلَ مَعَ اللهِ إِلـهًا آخَرَ،
- وَمَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ،

فَتَنْطَوِي عَلَيْهِمْ فَتَقْذِفُهُمْ فِي غَمَرَاتِ جَهَنَّم

A neck from the Fire will appear and will speak saying,

"Today, I have been entrusted with three:

- Every obstinate tyrant,
- everyone who ascribed another god with Allah, and
- he who took a life without right.''

The neck will then close in on them and throw them in the midst of **Jahannam**.''

Man and Devil dispute before Allah

Allah's saying;

قَالَ قَرِينُهُ ...

His companion will say,

refers to the devil who is entrusted to every man, according to Abdullah bin Abbas, Mujahid, Qatadah and several othes. He will say,

.... رَبَّنَا مَا أَطْغَيْتُهُ ...

Our Lord! I did not push him to transgression,

meaning, the devil will say this about the human who came on the Day of Resurrection as a disbeliever. The devil will disown him, saying, رَبَّنَا مَا أَطْغَيْتُهُ (Our Lord! I did not push him to transgression) meaning, "I did not lead him astray,''

... وَلَكِن كَانَ فِي ضَلَالٍ بَعِيدٍ (٢٧)

but he was himself in error far astray.

meaning, he himself was misguided, accepting falsehood and stubborn to the truth.

Allah the Exalted and Most Honored said in another Ayah,

وَقَالَ الشَّيْطَـنُ لَمَّا قُضِىَ الاٌّمْرُ

إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَوَعَدتُّكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِىَ عَلَيْكُمْ مِّن سُلْطَـنٍ إِلاَّ أَن دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِى فَلاَ تَلُومُونِى وَلُومُواْ أَنفُسَكُمْ مَّآ أَنَاْ بِمُصْرِخِكُمْ وَمَآ أَنتُمْ بِمُصْرِخِىَّ إِنِّى كَفَرْتُ بِمَآ أَشْرَكْتُمُونِ مِن قَبْلُ

إِنَّ الظَّـلِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ

And Shaytan will say when the matter has been decided:

"Verily, Allah promised you a promise of truth. And I too promised you, but I betrayed you. I had no authority over you except that I called you, and you responded to me. So blame me not, but blame yourselves. I cannot help you, nor can you help me. I deny your former act in associating me as a partner with Allah.

Verily, there is a painful torment for the wrongdoers.'' (14:22)

Allah the Exalted said,

قَالَ لَا تَخْتَصِمُوا لَدَيَّ ...

... وَقَدْ قَدَّمْتُ إِلَيْكُم بِالْوَعِيدِ (٢٨)

(Allah) will say: "Dispute not in front of Me.''

The Lord, the Exalted and Most Honored will say this to the man and his devil companion, who will be disputing before Him.

The man will say, "O, Lord! This devil has misguided me away from the Remembrance after it came to me,'' while the devil will declare, رَبَّنَا مَا أَطْغَيْتُهُ وَلَكِن كَانَ فِي ضَلَالٍ بَعِيدٍ (Our Lord! I did not

push him to transgression, but he was himself in error far astray). from the path of truth.

The Lord, the Exalted and Most Honored will say to them, لَا تَخْتَصِمُوا لَدَيَّ (Dispute not in front of Me), or `before Me,' وَقَدْ قَدَّمْتُ إِلَيْكُم بِالْوَعِيدِ (I had already in advance sent you the threat).

> `I have given you sufficient proof by the words of the Messengers, and I have sent down the Divine Books; the evidences, signs and proofs have thus been established against you,'

مَا يُبَدَّلُ الْقَوْلُ لَدَيَّ ...

The Sentence that comes from Me cannot be changed,

"I have made My decision,'' according to the explanation of Mujahid,

... وَمَا أَنَا بِظَلَّامٍ لِّلْعَبِيدِ (٢٩)

And I am not unjust to the servants.

`I will not punish anyone, except on account of their sins after the proof has been established against them.'

يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَاتِ

50:30 On the Day when We will say to Hell: "Are you filled?''

وَتَقُولُ هَلْ مِن مَّزِيدٍ

It will say: "Are there any more?''

وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ

50:31 And Paradise will be Uzlifat to those who had Taqwa, not far off.

هَـذَا مَا تُوعَدُونَ لِكُلِّ أَوَّابٍ حَفِيظٍ

50:32 (It will be said): "This is what you were promised -- (it is) for those returning in sincere repentance, and Hafiz.''

مَّنْ خَشِىَ الرَّحْمَـنَ بِالْغَيْبِ وَجَآءَ بِقَلْبٍ مُّنِيبٍ

50:33 "Who feared Ar-Rahman unseen and brought a heart turned in repentance.''

ادْخُلُوهَا بِسَلَـمٍ ذَلِكَ يَوْمُ الُخُلُودِ

50:34 "Enter you therein in peace and security -- this is a Day of eternal life!''

لَهُم مَّا يَشَآءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ

50:35 There they will have all that they desire -- and We have more.

Jahannam and Paradise and their Dwellers

Allah says,

يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأْتِ وَتَقُولُ هَلْ مِن مَّزِيدٍ (٣٠)

On the Day when We will say to Hell: "Are you filled?''

It will say: "Are there any more?''

Allah states that He will say to **Jahannam** on the Day of Resurrection,

"Have you had your fill?''

Allah the Most Honored has promised Hell that it will have its fill from the Jinns and mankind. He, the Exalted

and Most Honored, will decide who will be thrown into the Fire and she will keep saying,

> "Are there any more?'' or, `Are there any more whom You will provide me with?'

This is the apparent meaning of this Ayah which is supported by several Hadiths.

Imam Ahmad recorded that Anas said that the Messenger of Allah said,

> لَا تَزَالُ جَهَنَّمُ يُلْقَى فِيهَا وَتَقُولُ: هَلْ مِنْ مَزِيدٍ؟ حَتَّى يَضَعَ رَبُّ الْعِزَّةِ قَدَمَهُ فِيهَا، فَيَنْزَوِي بَعْضُهَا إِلَى بَعْضٍ وَتَقُولُ: قَطْ قَطْ وَعِزَّتِكَ وَكَرَمِكَ.
>
> وَلَا يَزَالُ فِي الْجَنَّةِ فَضْلٌ حَتَّى يُنْشِىءَ اللهُ لَهَا خَلْقًا آخَرَ فَيُسْكِنَهُمُ اللهُ تَعَالَى فِي فُضُولِ الْجَنَّة
>
> The people will be thrown into **Jahannam** and it will say, `Are there any more' Until the Mighty Lord puts His Foot over it and its corners will be collected together and it will say, "Enough, enough by Your grace and compassion!'
>
> There will be sufficient empty space in Paradise until Allah creates another creation and He, the Exalted, makes them dwell in the empty parts of Paradise.''
>
> Muslim also collected this Hadith.

Al-Bukhari recorded that Abu Hurayrah narrated that the Prophet said,

> يُقَالُ لِجَهَنَّمَ هَلِ امْتَلَأْتِ؟ وَتَقُولُ: هَلْ مِنْ مَزِيدٍ؟ فَيَضَعُ الرَّبُّ تَبَارَكَ وَتَعَالَى قَدَمَهُ عَلَيْهَا فَتَقُولُ: قَطْ قَط
>
> **Jahannam** will be asked, "Are you full'' and it will say, "Are there any more'' Until the Lord, the Blessed and Most Honored, puts His Foot over it and it will say: "Enough! Enough!''

Al-Bukhari recorded that Abu Hurayrah said that the Messenger of Allah said,

تَحَاجَّتِ الْجَنَّةُ وَالنَّارُ

فَقَالَتِ النَّارُ: أُوثِرْتُ بِالْمُتَكَبِّرِينَ وَالْمُتَجَبِّرِينَ.

وَقَالَتِ الْجَنَّةُ: مَالِي لَا يَدْخُلُنِي إِلَّا ضُعَفَاءُ النَّاسِ وَسَقَطُهُمْ.

قَالَ اللهُ عَزَّ وَجَلَّ لِلْجَنَّةِ: أَنْتِ رَحْمَتِي أَرْحَمُ بِكِ مَنْ أَشَاءُ مِنْ عِبَادِي .

وَقَالَ لِلنَّارِ: إِنَّمَا أَنْتِ عَذَابِي أُعَذِّبُ بِكِ مَنْ أَشَاءُ مِنْ عِبَادِي وَلِكُلِّ وَاحِدَةٍ مِنْكُمَا مِلْؤُهَا،

فَأَمَّا النَّارُ فَلَا تَمْتَلِىءُ حَتَّى يَضَعَ رِجْلَهُ فِيهَا فَتَقُولُ: قَطْ قَطْ، فَهُنَالِكَ تَمْتَلِىءُ وَيَنْزَوِي بَعْضُهَا إِلَى بَعْضٍ وَلَا يَظْلِمُ اللهُ عَزَّ وَجَلَّ مِنْ خَلْقِهِ أَحَدًا،

وَأَمَّا الْجَنَّةُ فَإِنَّ اللهَ عَزَّ وَجَلَّ يُنْشِىءُ لَهَا خَلْقًا آخَرَ

Paradise and the Fire quarreled.

The Fire said, "I have been favored with the arrogant people and tyrants.''

Paradise said, "What is wrong with me that only the poor and humble people enter me?''

Allah the Exalted and Most Honored said to Paradise,

> "You are My mercy, with which I grant mercy to those whom I will among My servants.''

He said to Hell,

> "You are My punishment which I inflict upon whom I wish from My servants, and I shall fill both of you.''

As for Hellfire, it will not have its fill until Allah puts His Foot over it and she will say, "Enough!

Enough!" She will become full and its sides will come close to each other. Allah the Exalted and Most Honored shall not be unjust to any one of His creatures.

As for Paradise, Allah the Exalted and Most Honored will create another creation to fill it.

Allah the Exalted said,

وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ (٣١)

And Paradise will be **Uzlifat** to those who had **Taqwa**, not far off.

meaning, Paradise will be brought close and near to the pious, according to Qatadah, Abu Malik and As-Suddi,

غَيْرَ بَعِيدٍ (not far off), and this will occur on the Day of Resurrection, which is not far off. Surely that Day will come to pass and all that is bound to come, is near,

هَذَا مَا تُوعَدُونَ لِكُلِّ أَوَّابٍ ...

This is what you were promised -- (it is) for those returning,

means, who go back to Allah in sincere repentance intending not to repeat sin,

... حَفِيظٍ (٣٢)

Hafiz,

who preserve their covenant with Allah and do not break or betray it,

مَنْ خَشِيَ الرَّحْمَن بِالْغَيْبِ ...

Who feared **Ar-Rahman** unseen,

who feared Allah in secret when only Allah the Exalted and Most Honored could see him.

The Prophet said,

وَرَجُلٌ ذَكَرَ اللهَ تَعَالَى خَالِيًا، فَفَاضَتْ عَيْنَاه

And a man who remembered Allah the Exalted while alone, and his eyes became tearful.

Allah said,

... وَجَاء بِقَلْبٍ مُّنِيبٍ (٣٣)

and brought a heart turned in repentance.

meaning, he will meet Allah, the Exalted and Most Honored, on the Day of Resurrection with a heart turned in repentance to Him and absolutely free (of **Shirk**) and humbled to Him,

ادْخُلُوهَا ...

Enter you therein, (meaning Paradise),

... بِسَلَامٍ ...

in peace and security,

they will earn security from the torment of Allah, the Exalted and Most Honored, and the angels of Allah will greet them with the **Salam**, according to the explanation of Qatadah.

The statement of Allah the Exalted and Most Honored:

... ذَلِكَ يَوْمُ الْخُلُودِ (٣٤)

-- this is a Day of eternal life!,

meaning, they will reside in Paradise forever and will never die, neither be transferred from it nor wish to be transferred from it.

The statement of Allah the All-Mighty,

لَهُم مَّا يَشَاؤُونَ فِيهَا ...

There they will have all that they desire,

means, whatever delights they wish and desire, they will find it brought before them.

Allah's statement,

... وَلَدَيْنَا مَزِيدٌ (٣٥)

and We have more.

is similar to His other statement,

لِّلَّذِينَ أَحْسَنُواْ الْحُسْنَى وَزِيَادَةٌ

> For those who have done good is the best and even more. (10:26)

In the Sahih, Muslim recorded that Suhayb bin Sinan Ar-Rumi said;

> `more' refers to looking at the Most Honorable Face of Allah.

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِّن قَرْنٍ هُمْ أَشَدُّ مِنْهُم بَطْشاً فَنَقَّبُواْ فِى الْبِلَـدِ هَلْ مِن مَّحِيصٍ

50:36 And how many a generation We have destroyed before them who were stronger in power than they. And they went about the land! Could they find any place of refuge?

إِنَّ فِى ذَلِكَ لَذِكْرَى لِمَن كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ

50:37 Verily, therein is indeed a reminder for him who has a heart or gives ear while he is heedful.

وَلَقَدْ خَلَقْنَا السَّمَـوَتِ وَالاٌّرْضَ وَمَا بَيْنَهُمَا فِى سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِن لُّغُوبٍ

50:38 And indeed We created the heavens and the earth and all between them in six Days and nothing of fatigue touched Us.

فَاصْبِرْ عَلَى مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ

50:39 So bear with patience all that they say, and glorify the praises of your Lord, before the rising of the sun and before (its) setting.

وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَأَدْبَـرَ السُّجُودِ

50:40 And during a part of the night (also) glorify His praises and (so likewise) after the prostrations.

Warning the Disbelievers of the imminent Torment;

Allah says,

وَكَمْ أَهْلَكْنَا قَبْلَهُم ...

And how many ...

Allah the Exalted asks, `how many We have destroyed before these denying disbelievers?'

... مِّن قَرْنٍ هُمْ أَشَدُّ مِنْهُم بَطْشًا ...

a generation who were stronger in power than they.

> they were more numerous, mightier than they and who constructed on the earth and built on it more than they.

The statement of Allah the Exalted,

... فَنَقَّبُوا فِي الْبِلَادِ هَلْ مِن مَّحِيصٍ (٣٦)

And they went about the land! Could they find any place of refuge?

Ibn Abbas commented,

> "They left the traces throughout the land,''

Qatadah said,

"They traveled throughout the land seeking provisions through trade and business, more than you have.''

Allah's statement, هَلْ مِن مَّحِيصٍ (Could they find any place of refuge?)

means, `could they find a shelter from Allah's decision and appointed destiny? Have what they collected benefited them or averted Allah's torment when it came to them on account of their denial of the Messengers? Likewise, you will never be able to avert, avoid, or find refuge or shelter (from His torment).'

Allah the Exalted and Most Honored said,

إِنَّ فِي ذَلِكَ لَذِكْرَى ...

Verily, therein is indeed a reminder, (and a lesson),

... لِمَن كَانَ لَهُ قَلْبٌ ...

for him who has a heart,

meaning, a sound understanding with which he comprehends, or, a good mind, according to Mujahid,

...أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ (٣٧)

or gives ear while he is heedful.

meaning, he hears the speech, comprehends and understands it in his mind and grasps its indications with his intellect.

Mujahid said that, أَوْ أَلْقَى السَّمْعَ (or gives ear),

means, he does not talk to himself but listens with an attentive heart.

Ad-Dahhak commented,

"The Arabs would say that someone has given ear when he hears with his ears, while his heart is present and not absent.''

Ath-Thawri and several others said similarly.

The statement of Allah the Exalted and Most Honored;

وَلَقَدْ خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِن لُّغُوبٍ (٣٨)

And indeed We created the heavens and the earth and all that between them in six Days and nothing of fatigue touched Us.

is emphasis on the Resurrection because He Who is able to create the heavens and earth without fatigue, then surely He is able to resurrect the dead.

Qatadah said,

"The Jews, may Allah's curses descend on them, said that Allah created the heavens and earth in six days and then rested on the seventh day, which was the Sabbath. This is why they call it a holiday. Allah the Exalted then sent down denial of their statement and false opinion.''

Allah said, وَمَا مَسَّنَا مِن لُّغُوبٍ (and nothing of fatigue touched Us).

indicating that no sleep, exhaustion or weariness affects Him. Allah the Exalted the Blessed said in other Ayat,

أَوَلَمْ يَرَوْاْ أَنَّ اللَّهَ الَّذِى خَلَقَ السَّمَـوَتِ وَالاٌّرْضَ وَلَمْ يَعْىَ بِخَلْقِهِنَّ بِقَادِرٍ عَلَى أَن يُحْىِ الْمَوْتَى بَلَى إِنَّهُ عَلَى كُلِّ شَىْءٍ قَدِيرٌ

Do they not see that Allah, Who created the heavens and the earth, and was not wearied by their creation, is able to give life to the dead? Yes, He surely is Able to do all things. (46:33)

and,

لَخَلْقُ السَّمَـوَتِ وَالاٌّرْضِ أَكْـبَرُ مِنْ خَلْقِ النَّاسِ

The creation of the heavens and the earth is indeed greater than the creation of mankind. (40:57)

and,

أَءَنتُمْ أَشَدُّ خَلْقاً أَمِ السَّمَآءُ بَنَـهَا

Are you more difficult to create or is the heaven that He constructed? (79:27)

Allah the Exalted and Most Honored said,

فَاصْبِرْ عَلَى مَا يَقُولُونَ ...

So bear with patience all that they say,

in reference to those who deny the Prophet, ordering him to be patient with them and turn away from them in a good way,

... وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ (٣٩)

and glorify the praises of your Lord, before the rising of the sun and before (its) setting.

There were two ordained prayers prior to the **Isra'** journey. One before the rising of the sun at dawn and the other before sunset in the evening. **Qiyam Al-Layl**, prayer at night, was a command for the Prophet and his followers for sometime but it was later abrogated for the **Ummah**. Later, during the **Isra'** journey, Allah abrogated all of the previous orders for prayer by ordaining five daily prayers, including the prayers of **Fajr** before sunrise, and **`Asr** in the late afternoon.

Imam Ahmad recorded that Jarir bin Abdullah said,

"When we were sitting with the Prophet, he looked at the full moon and said,

أَمَا إِنَّكُمْ سَتُعْرَضُونَ عَلَى رَبِّكُمْ فَتَرَوْنَهُ كَمَا تَرَوْنَ هذَا الْقَمَرَ لَا تُضَامُّونَ فِيهِ، فَإِنِ اسْتَطَعْتُمْ أَنْ لَا تُغْلَبُوا عَلَى صَلَاةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا فَافْعَلُوا

Certainly you will be brought before your Lord and will see Him as you see this moon, and you will have no trouble in seeing Him. So, if you can avoid missing the prayer before the sunrise and the prayer before sunset, you must do so.

He then recited Allah's statement, وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ (and glorify the praises of your Lord, before the rising of the sun and before (its) setting.)'''

The Two Sahihs and the rest of the Group collected this Hadith through the chain of Ismail.

Allah the Exalted said,

وَمِنَ اللَّيْلِ فَسَبِّحْهُ ...

And during a part of the night glorify His praises,

meaning pray to Him.

Allah said in another Ayah,

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ عَسَى أَن يَبْعَثَكَ رَبُّكَ مَقَاماً مَّحْمُودًا

And in some parts of the night offer the **Salah** with it, as an additional prayer for you. It may be that your Lord will raise you to **Maqam Mahmud**. (17:79)

Ibn Abi Najih reported that Mujahid said that Ibn Abbas said that,

... وَأَدْبَارَ السُّجُودِ (٤٠)

and after the prostrations.

refers to **Tasbih**, i.e. glorifying Allah's praises, after the prayers.

There is a Hadith collected in the Two Sahihs that supports this meaning.

Abu Hurayrah said,

"Some poor migrants came and said, `O Allah's Messenger! The wealthy people will get higher grades and will have permanent enjoyment.'

The Prophet said,

وَمَا ذَاكَ؟

Why is that?

They said, `They pray as we do, fast as we do, yet they give charity, but we can not. They free slaves, but we can not.'

The Prophet said,

أَفَلَا أُعَلِّمُكُمْ شَيْئًا إِذَا فَعَلْتُمُوهُ سَبَقْتُمْ مَنْ بَعْدَكُمْ وَلَا يَكُونُ أَحَدٌ أَفْضَلَ مِنْكُمْ إِلَّا مَنْ فَعَلَ مِثْلَ مَا فَعَلْتُمْ؟

- تُسَبِّحُونَ
- وَتَحْمَدُونَ
- وَتُكَبِّرُونَ

دُبُرَ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِين

Shall I tell you about something that, if you did it, you would catch up with those who have surpassed you and nobody would be better than you except those who would do the same Say,

- `**Subhan Allah,**
- **Alhamdulillah** and
- **Allahu Akbar**,'

thirty-three times each after every prayer.

Later, they came back and said, `O Allah's Messenger! Our brethren, the wealthy Muslims, heard of what we did and they also did the same.'

The Prophet said,

ذَلِكَ فَضْلُ اللهِ يُؤْتِيهِ مَنْ يَشَاء

This is a favor and grace of Allah, and He grants it to whom He wills.''

There is another way of explaining the Ayah.

It is that Allah's statement, وَأَدْبَارَ السُّجُودِ (and after the prostrations),

refers to the two **Rak`ahs** after the **Maghrib** prayer.

This was reported from Umar bin Al-Khattab, Ali bin Abi Talib and his son Al-Hasan, Abdullah bin Abbas, Abu Hurayrah and Abu Umamah, may Allah be pleased with them.

This is also the saying of Mujahid, Ikrimah, Ash-Sha`bi, An-Nakha`i, Al-Hasan Al-Basri, Qatadah, and others.

وَاسْتَمِعْ يَوْمَ يُنَادِ الْمُنَادِ مِن مَّكَانٍ قَرِيبٍ

50:41 And listen on the Day when the caller will call from a near place.

يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ذَلِكَ يَوْمُ الْخُرُوجِ

50:42. The Day when they will hear As-Sayhah in truth, that will be the Day of coming out.

إِنَّا نَحْنُ نُحْيِي وَنُمِيتُ وَإِلَيْنَا الْمَصِيرُ

50:43 Verily, it is We Who give life and cause death; and to Us is the final return.

يَوْمَ تَشَقَّقُ الْأَرْضُ عَنْهُمْ سِرَاعاً

50:44 On the Day when the earth shall be cleft, from off them (they will come out) hastening forth.

ذَلِكَ حَشْرٌ عَلَيْنَا يَسِيرٌ

That will be a gathering, quite easy for Us.

نَّحْنُ أَعْلَمُ بِمَا يَقُولُونَ وَمَآ أَنتَ عَلَيْهِمْ بِجَبَّارٍ فَذَكِّرْ بِالْقُرْءَانِ مَن يَخَافُ وَعِيدِ

50:45 We know best what they say. And you are not the one to force them. But warn by the Qur'an; him who fears My threat.

Admonition from Some Scenes of the Day of Resurrection

Allah the Exalted said,

وَاسْتَمِعْ ...

And listen, (O Muhammad),

... يَوْمَ يُنَادِ الْمُنَادِ مِن مَّكَانٍ قَرِيبٍ (٤١)

on the Day when the caller will call from a near place.

to the gathering for the Day of Judgement,

يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ...

The Day when they will hear **As-Sayhah** in truth,

in reference to the blowing in the Trumpet which will bring forth the truth that most of them discounted and denied,

... ذَلِكَ يَوْمُ الْخُرُوجِ (٤٢)

that will be the Day of coming out. (from the graves),

إِنَّا نَحْنُ نُحْيِي وَنُمِيتُ وَإِلَيْنَا الْمَصِيرُ (٤٣)

Verily, it is We Who give life and cause death; and to Us is the final return.

Allah is He Who starts creation and then brings it back to life, and the latter is easier for Him; to Him is the final return of all creations. At this time, He will recompense each according to his or her deeds, good for good and evil for evil.

Allah the Exalted said,

يَوْمَ تَشَقَّقُ الْأَرْضُ عَنْهُمْ سِرَاعًا ...

On the Day when the earth shall be cleft, from off them (they will come out) hastening forth.

Allah the Exalted and Most Honored will send down rain from the sky. From that rain the bodies of the creations will grow while they are in their graves, just as the seed grows in soil in the aftermath of rain. When the bodies grow to their full strength, Allah the Exalted will command angel Israfil and he will blow in the Trumpet (for a second time). The souls will be enclosed in a hole in the Trumpet. When Israfil blows in the Trumpet, the souls will depart from it and will fly between the heavens and earth. Allah the Exalted and Most Honored, will declare,

"By My grace and power, each soul shall return to the body that it used to inhabit,''

and indeed, every soul will return to its body. The soul will enter its body just as poison enters the body, then the earth will be uncovered from above them, and they will all stand and head towards the Reckoning place hastening to obey the command of Allah the Exalted and Most Honored,

مُّهْطِعِينَ إِلَى الدَّاعِ يَقُولُ الْكَـفِرُونَ هَـذَا يَوْمٌ عَسِرٌ

Hastening towards the caller. The disbelievers will say: "This is a hard Day.'' (54:8),

and,

يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَتَظُنُّونَ إِن لَّبِثْتُمْ إِلاَّ قَلِيلاً

On the Day when He will call you, and you will answer (His Call) with (words of) His praise and obedience, and you will think that you have stayed (in this world) but a little while! (17:52)

In the Sahih, it is recorded that Anas said that the Messenger of Allah said,

أَنَا أَوَّلُ مَنْ تَنْشَقُّ عَنْهُ الْأَرْض

The earth will open up first around me.

Allah the Exalted and Most Honored said,

... ذَلِكَ حَشْرٌ عَلَيْنَا يَسِيرٌ (٤٤)

That will be a gathering, quite easy for Us.

`bringing them back to life is easy for Us and effortless.'

Allah the Exalted and Most Honored said,

وَمَآ أَمْرُنَآ إِلاَّ وَحِدَةٌ كَلَمْحٍ بِالْبَصَرِ

And Our commandment is but one as the twinkling of an eye. (54:50)

and,

مَّا خَلْقُكُمْ وَلاَ بَعْثُكُمْ إِلاَّ كَنَفْسٍ وَحِدَةٍ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ

The creation of you all and the resurrection of you all are only as of a single person. Verily, Allah is All-Hearer, All-Seer. (31:28)

Comforting the Prophet

The statement of Allah the Exalted and Most High,

نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ ...

We know best what they say.

means, `Our knowledge is all encompassing of the denial that the idolators are confronting you with, so do not be concerned.'

In similar Ayat, Allah said,

وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِّنَ السَّـجِدِينَ

وَاعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ

Indeed, We know that your breast is straitened at what they say. So glorify the praises of your Lord and be of those who prostrate themselves (to Him). And worship your Lord until there comes unto you the certainty (i.e., death). (15:97)

Allah's statement,

... وَمَا أَنتَ عَلَيْهِم بِجَبَّارٍ ...

And you are not the one to force them.

says, `it is not you who forces them to accept the guidance; this is not a part of your mission.'

Allah the Exalted and Most Honored said,

... فَذَكِّرْ بِالْقُرْآنِ مَن يَخَافُ وَعِيدِ (٤٥)

But warn by the Qur'an; him who fears My threat.

meaning, `convey the Message of your Lord, for only those who fear Allah and dread His torment, and hope in His promise will remember and heed,'

فَإِنَّمَا عَلَيْكَ الْبَلَـغُ وَعَلَيْنَا الْحِسَابُ

Your duty is only to convey (the Message) and on Us is the reckoning. (13:40),

فَذَكِّرْ إِنَّمَآ أَنتَ مُذَكِّرٌ

لَّسْتَ عَلَيْهِم بِمُسَيْطِرٍ

So remind them -- you are only one who reminds. You are not a dictator over them. (88:21-22)

لَّيْسَ عَلَيْكَ هُدَاهُمْ وَلَـكِنَّ اللَّهَ يَهْدِى مَن يَشَآءُ

Not upon you is their guidance, but Allah guides whom He wills. (2:272)

and,

إِنَّكَ لاَ تَهْدِى مَنْ أَحْبَبْتَ وَلَـكِنَّ اللَّهَ يَهْدِى مَن يَشَآءُ

Verily, you guide not whom you like, but Allah guides whom He wills. (28:56)

Allah's statement here, وَمَا أَنتَ عَلَيْهِم بِجَبَّارٍ فَذَكِّرْ بِالْقُرْآنِ مَن يَخَافُ وَعِيدِ (And you are not the one to force them. But warn by the Qur'an; him who fears My threat). Qatadah used to invoke Allah by saying,

"O Allah! Make us among those who fear Your threat and hope for Your promise, O **Barr** (Subtle, Kind, Courteous, and Generous), O **Rahim** (the Most Merciful.''

This is the end of the Tafsir of Surah **Qaf**. All praise is due to Allah, He is for us, the most excellent Trustee.